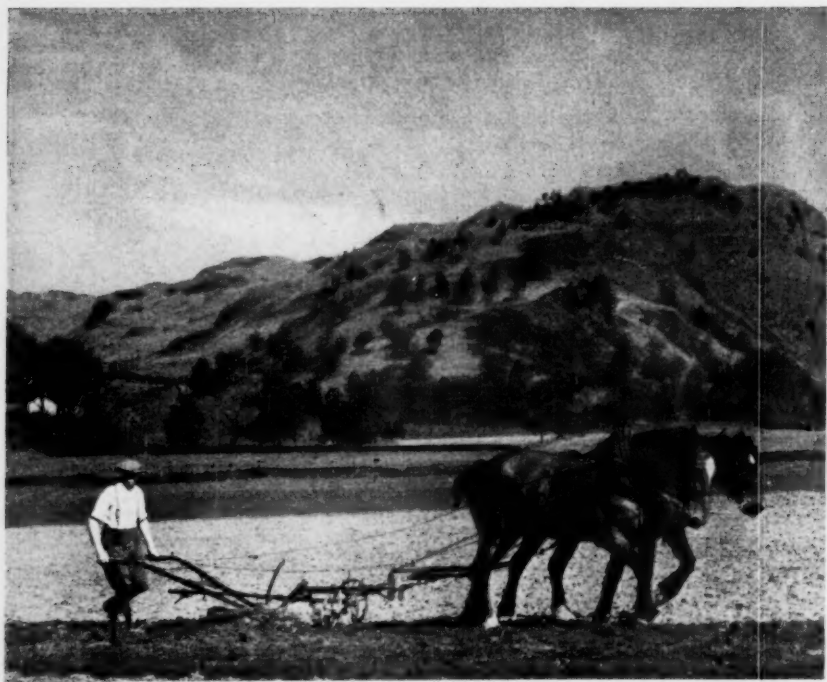


# COMMON GROUND



AUTUMN 1958

VOLUME XII NUMBER 3

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# The Council of Christians and Jews

PATRON: HER MAJESTY THE QUEEN

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To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

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## Cover Photograph

Ploughing in Cumberland

(Photo: The Times)

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*Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.*

THERE CAN be few more moving accounts of a service for the Eve of the Jewish New Year than that given by Eli Wiesel, a young Israeli Journalist, in his recently published book *La Nuit*.

In 1941 Eli was twelve years old. With two sisters older and one younger than himself he was the only son in a small Jewish family living in the village of Sighet in Transylvania. "I was," he says, "profoundly religious. By day I used to study the Talmud and at night I would run to the Synagogue to weep over the destruction of Jerusalem." His greatest aspiration was to study the Kabbala.

They knew, of course, did these Jews of Sighet, that there was war in Europe. They followed its course with the help of the B.B.C. European Service. They had heard rumours of what Germans were doing to Jews. But that was a long way off. Sighet seemed well beyond any likely sphere of German occupation. As the years passed their optimism increased. Until the spring of 1944. And then the night fell!

"Never shall I forget that night," wrote Eli. "That first night in the camp which made of my life one long night. Never shall I forget the smoke of the crematorium. Never shall I forget the flames which for ever destroyed my faith. Never shall I forget those moments which destroyed my God, my soul, and made a desert of my dreams. Even though I were condemned to live as long as God himself I shall never forget. Never."

Spring passed into summer; summer into autumn; and with it the end of the Jewish year. It was the eve of Rosh Hashanah. With

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ten thousand of his fellow Jews this boy, now fifteen years of age, stood in the barrack square to celebrate the New Year. "The voice of the officiant began to be heard. At first I thought it was the wind. 'Blessed be the Name of the Eternal'. Thousands repeated the benediction, prostrating themselves like trees in a storm."

But the response was not easy for Eli. "Why, but why, should I bless Him. Everything in me revolted against it! Because He had caused thousands of children to be burnt? Because He had allowed six crematoria to function day and night, on Sabbaths and festivals? Because in His great power He had created Auschwitz, Birkenau, Buna and such manufacturies of death? How could I say to Him: 'Blessed art Thou, Eternal, Lord of the Universe . . . ?'"

This was a night darker than Eli's first night in the camp at Birkenau. It was the "dark night of the soul" through which all must pass who care enough about God for their faith to be challenged by the tragedies of His world. It is a night Eli will never forget! Nor should we, whether Jews or Christians, though we can barely imagine the hell through which Eli and five million like him have passed in our own day and generation.

But remembrance is not enough, especially on the eve of Rosh Hashanah. For Rosh Hashanah looks also to the future, and to an immediate future of ten days of penitence which find their climax in Yom Kippur, the Day of Atonement. "Yom Kippur. The day of the great forgiveness," wrote Eli, and went on to explain that the question that occupied him and his fellow victims more than any other was whether or not they should fast.

"To fast might simply mean a death more certain and more swift. Here we fasted all the year. The whole year was one long Day of Atonement." There were those who said one should fast simply because it was dangerous to do so. "God must be shown that even here, in this veritable hell, a man can still sing his praises."

Eli did not fast. He could no longer endure the silence of God. Like Job before him, he flung down his challenge in the face of the Eternal God himself. And the answer? A whirlwind indeed! For on the day after Yom Kippur he tells us "the S.S. offered us a fine New Year gift: 'la sélection'." And "la sélection" was the parade which determined who should pass through the fire and who be spared for the continuing hell on earth.

This is not fiction, but fact. Not past, but present. The questions wrung from the depths of Eli's soul are questions with which in the last resort all men must wrestle. Eli himself survived the hell he will never forget. His wrestling with its challenge continues and will do till the end of his days. And so must ours.

Today, as the Jewish people stand on the threshold of another New Year many of their Christian neighbours will try to enter with them into something of the meaning of this so solemn festival. From a past we cannot, dare not, forget, we turn to a future we might well fear to contemplate—save for one thing. After ten days of penitence, Rosh Hashanah gives place to Yom Kippur; and the New Year is caught up in the redemptive purpose of God.

## Freedom from Fear

F. F. STONE

*"The advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people." So reads part of the Preamble to the Universal Declaration of Human Rights, proclaimed by the General Assembly of the United Nations, without a single dissenting vote, on December 10th, 1948. In this tenth anniversary year "Common Ground" has been examining what is involved today in these "four freedoms." In this article Professor F. F. Stone, Professor of Law in Tulane University, New Orleans, and at present visiting Fulbright Professor attached to the Faculty of Laws at Kings College, London, discusses "Freedom from Fear."*

**I**T SOMETIMES happens that in our desire to squeeze a complex train of thought into a popular slogan, we sacrifice truth for brevity and omit the exceptions which alone can give point to the wise rule. Such is the case when we lay down "freedom from fear" as one of the goals of the new era. To say that everyone understands what is meant by the phrase "freedom from fear" is to argue a unanimity which graces no other area of discussion. To secure freedom from fears engendered by primitive superstitions and yet to preserve the fear of the Lord, which we are told is the beginning of wisdom, is no easy task, however firmly it may be held as a belief. To secure freedom from fear of the mob which comes to lynch or of the secret

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police who come in the night to arrest or to kill arbitrarily is surely the goal of all right-thinking people, but these same people may well wish to preserve the wrongdoer's fear of retribution for the consequences<sup>5</sup> of breaking the laws of society.

It may well be that in man's imperfect world, where love has by no means yet cast out fear, we must admit the necessity of fear as a human response, but we must also strive to limit the causes of that fear to those which strengthen the integrity of man's spirit and to remove those causes which degrade and destroy man and his soul.

What then are the ideas which lie behind the slogan "freedom from fear"? We can here suggest only a few of them but perhaps from these few, others may be found by the reader.

### **Negative force**

We know very little indeed about the nature of fear. Like pain and grief, it is an intensely subjective, personal experience, of which the "outsider" can know only a few external signs. We say of it that it is a negative, restraining force. It can drive a man's spirit backward. It can affect the functioning of man's body. It freezes. It can stamp out man's hope and joy. It can even destroy life itself. It is said that in an atmosphere of fear and dread, man's spirit cannot grow or long endure. It is said that a child brought up in a home in which fear rather than love predominates will often grow up stunted and broken in spirit. Fear is like a blight which stifles growth and causes man to be distorted. This is one of the faces of "fear."

When, in the midst of war, the Prime Minister, then Mr. Churchill, and the American President, then Mr. Roosevelt, set forth the "aims" of the struggle in which we were then engaged and declared those principles which came to be known as the Atlantic Charter or the Charter of the Four Freedoms, it was declared that "after the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurances that all the men in all the lands may live out their lives in freedom from fear and want." And again in the Declaration of Four Nations on General Security made at Moscow on October 30, 1943, the powers declared that they were "conscious of their responsibility to secure the liberation of themselves and the people allied with them from the menace of aggression."



Monument by Ossip Zadkine to the destruction of Rotterdam in May, 1940  
(Photo: by courtesy of the Netherlands Embassy)

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Monument by Ossip Zadkine to the destruction of Rotterdam in May, 1940  
*(Photo: by courtesy of the Netherlands Embassy)*

Fear then of the aggressor was that fear which these men set about to destroy in the minds of men through the instrumentality of the United Nations, that aggressor, be he individual, group or nation, who seeks "outside the law" or "contrary to the law" to impose his will arbitrarily upon others. This was the meaning of fear in the times of stress during the war.

### **Fear and respect**

But coupled with this idea was another which we must note and that was the notion of *respect* for the law and for the rights of other people. As Article 1 of the Charter of the United Nations provides, one of the purposes of the organisation is "to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples" and to go forward in "promoting and encouraging respect for human rights and for fundamental freedoms for all."

Thus freedom from fear of aggression becomes possible as man accepts respect for law and for those rights which flow from it. That sense of "fear" which, being voluntarily accepted, becomes a "respect," enables man to live and develop his talents in security. Thus it becomes no longer a negative force but rather a positive one.

It may be said that to a degree we respect law because we fear the consequences of not doing so, but it may also be said that we respect the law because we accept the notion that through the law we are best able to escape from the fear of the anarchy of unrestrained force and to achieve that condition of life in which we can enjoy the maximum of freedom.

It is thus suggested that the fear which is at the back of our respect for the rule of law is a wholesome fear to the extent that it restrains man for his own good and for that of his neighbour. It is respect for the just law, justly administered, which contributes to man's dignity.

### **Fear and self-restraint**

This leads to one further comment, namely, that there is a kind of fear which is felt by man of the bad opinion of his neighbours. Thus a man restrains himself from doing acts which may injure himself or others because he fears the loss of respect and good opinion of his fellow men. This is a wider concept than that previously discussed since this restraint may exist in areas in which the law does not operate, as for example in ordinary social conduct.

## FREEDOM FROM FEAR

The development of this self-restraint is a necessary factor in every society. To the extent that self-restraint exists among men, the intervention of law is made unnecessary. Although this self-restraint may be based on a fear of disapproval, yet this fear may be a positive force for the sound development of the individual. On the other hand we must admit that there are times when this concern over the opinions of others may become a destructive force in that it stifles initiative and originality and encourages mediocrity. Once again it is a matter of direction.

What then do we mean by freedom from fear as a goal for mankind in this age? We seek to be free from that fear, however created, which like a blight destroys and warps man's spirit. But it is suggested that we would still wish to preserve that part of fear which backs up respect for God and for our fellow men and for ourselves, whether through respect for the rule of law or through self-discipline, because this aids and fosters the development of man's spirit. And I suspect that we would also wish to keep that sense of wonder and amaze, a mixture of fear and surprise, which comes in God's thunder and in the suddenness of His revelations of Himself and His mysteries. It is when fear works for evil that it must be destroyed, but when it can be made to work for the good of man it may yet have its place.

There is an old story about a certain king who lived in constant fear. He feared all men and thought them in league to harm him or to steal his riches. He feared to see his subjects together lest they might be speaking ill of him. He was indeed unhappy. And so he thought to himself: if only I might build a wall about me that none could come near me, then I would be safe and free from these fears. And he built such a fortification as had never before been seen, so strong that no invader might overcome it, so high that none might see within it. And when it was finished, he went inside and the great gates were sealed. At long last he was safe. Now, he thought, I am free from fear. Now I can be at peace to accomplish my greater mission in life. And for a time it was so. He could work. He was safe. And then one day he began to wonder what the people outside the fortress were saying about it, what they might be plotting. And he began again to fear, for the enemy of the king was walled up within the fortress too. The enemy was the king himself, his emptiness and his lack of hope.

## He turned his pen into a sword

JULIUS LEWIN

*"Common Ground" believes that although Christopher Gell's name may be almost unknown in this country, this tribute to his life and work help us towards a sympathetic understanding of the problems of his country of adoption, South Africa. We are indebted to the editor of "Contact" for permission to reproduce this article. The author is an Advocate of the Supreme Court of South Africa, and Senior Lecturer in African Native Law and Administration in the Department of Anthropology, University of Witwatersrand.*

WHEN Christopher Gell died last month, the cause of liberalism in South Africa lost its noblest warrior. There must be thousands of people of all races to whom Gell's name above an article or letter was an assurance that the view they took of some question was to be forcefully defended and the common enemy of racialism soundly attacked. All his readers came to feel that he was a friend of theirs—and this although the number who ever visited his bedside was necessarily small because he lived in Rustenburg and only for the last three years in Port Elizabeth.

I myself saw him only half-a-dozen times but each occasion stands out in my memory, for two reasons. The first is that few men I have ever known talked about politics with more animation, humour, and wisdom. The second reason is that, both of us being good correspondents, we continued to discuss and exchange ideas week by week for the last five years.

What sort of man was this polio-stricken invalid who influenced men and affairs without ever leaving his bed? Christopher Gell was the son of a British naval officer of Manx descent. Born in Edinburgh in 1917, he went to Wellington College and then to Corpus Christi, Cambridge, where he graduated in 1939 with first-class honours.

The Indian Civil Service had always accepted only the best brains that Oxford and Cambridge could provide. Gell passed into it in 1940 at the very top of the list. In that distinguished company he at once came to the front; within four years he had risen to the post of Under-Secretary to the Government of the Punjab. Those were the exciting years in which British rule in India was drawing to an end. Finally, Britain left India in 1947—and so did Gell, laid low by the disease that slowly deprived him of the ability to move any of his limbs freely, except his hands. Luckily he could use a pen or a typewriter propped up on his legs. Having married a South African

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woman whose incredible courage matched his own, he came to the Transvaal in 1947. Isolated in the small town of Rustenburg, his mind was at first slow to turn from the Asia he knew to the Africa still strange to him. But his career in the I.C.S., although short, was long enough to make him alert to the indignities and disabilities inflicted on people because of their race. From the Indians in Rustenburg he heard all about the colour bar.

He was happy to hear also that there lived in Natal Manilal Gandhi, son of the saintly Mahatma whom he had admired. Gell began to write for the weekly *Indian Opinion* which Manilal edited for thirty-five years until his own death in 1956.

I well remember how Gell's luminous eyes sparkled (as they often did) when Manilal, Patrick Duncan and I went out one Sunday to tell him all about the climax to the passive resistance campaign in which those two were arrested side by side in Germiston. Gell was glad that on second thought Manilal had decided that he could not stay out of prison at that time, sceptical though he was whether the time had come for a sustained movement of *satyagraha*. ("Under a government which imprisons any unjustly," wrote the American Thoreau in the famous essay on civil disobedience that inspired Gandhi, "the true place for a just man is also in a prison.")

Gell indicated to me that, had he been a free man, he would have joined the band of Europeans who defied an unjust law on that memorable day in December 1952. He was amused when detectives from the Special Branch came to his house to question him about his allies. They were so embarrassed by the reception he gave them that they never troubled him again.

By this date Gell was writing regularly for various journals at home and abroad. He also wrote sharp private letters to the editors of the *Star* and other papers when he thought they were lowering their standards or being unfair to the liberal point of view. Gell acquired a thorough knowledge of race relations and in particular of the working of the Group Areas Act. His intervention in Rustenburg as a local citizen had its effect and the Indian community there felt his departure.

Gell moved to Port Elizabeth early in 1955, mainly in order to edit more effectively the monthly newsletter, *Africa X-Ray Report*, that he inspired and ran until his health began to deteriorate a year

ago. His output was astonishing when its consistent quality is borne in mind. Quickly he attracted a team of correspondents in various parts of the Union and far beyond who sent him inside stories of what lay behind the superficial aspect of events.

To his bedside there came an endless stream of visitors—journalists, clergymen (even predikants), liberals of all shades, European, African, Indian and coloured. They, too, called him "Christopher;" and whenever some angry speaker in New Brighton declared that no Europeans were any good, a voice interrupted to ask: "What about Christopher?" It is significant that Anthony Sampson's excellent book about the African National Congress and the treason trial is dedicated "to Christopher."

Christopher Gell made his pen a sword and he wielded it with superb effect against all forms of apartheid and on behalf of social justice. Coming from a conservative family and educational background, he responded, as the best type of Englishman does, to the challenge this country offers everyone with a social conscience. To his conscience he harnessed an intellect that all who knew him recognised as a power for good. Every subject he touched he never failed to clarify and to lift to its proper level. He held as high as any man the lamp of reason and it burns the more brightly because he lived.

## What can a Local Council do?

**W**E ARE often asked "What can a local Council of Christians and Jews do?" Sometimes the questioner is the secretary of a local branch, struggling to make up a programme. Sometimes the question is a form of resistance against setting up a group in a new area, and is really a polite way of saying that local councils are of no value at all.

The best answer we have met came recently from a conversation with the organising secretary of the Manchester Council of Christians and Jews, Mr. W. L. Marsland, and took the form of an outline of the Manchester Committee's plans for the 1958/59 season.

The programme will open with a series of five weekly meetings in October and November arranged in conjunction with the Rural



One of the 1958 schools conferences in Manchester

Dean of Salford for clergy and laymen in the Deanery, on the theme "The Jewish Way." The series will open with the filmstrip on Jewish worship, and on subsequent evenings different speakers will talk on "The Jewish Faith," "The Jew thy Neighbour," "What we owe to Judaism," and the last evening there will be a Brains Trust with discussion.

The Manchester Council has also hired the film "The Toymaker" for a week during October, and has arranged to show it in ten schools during this period. This film has been used at schools' conferences in Manchester where it has been very well received, and in fact the "Toymaker" week has been organised because of the interest shown in the film by some of the schools which sent delegates to the conferences.

Also in November an intensive week of meetings in schools, church and synagogue groups and other societies is being planned with one of the party who will have visited Israel under the Council's auspices during the previous month.

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And on November 18th the Manchester School of Music is giving a concert which will have the dual purpose of bringing the Jewish and Christian communities together for a pleasant evening's entertainment, and of raising funds for the local council. This function follows other similar activities in earlier years, which have been outstandingly successful.

In the spring there will be two schools' conferences for children from different schools in the area—the first a one-day senior conference for grammar schools, and the second a two-day conference for children from secondary schools. Again these conferences will carry on a tradition of schools' conferences that have now been running for four years in Manchester. Also in the spring there is to be a Sunday evening conference for youth from churches and synagogues and already sixty places have been booked.

Finally, the Manchester Annual General Meeting will also be held in the spring, and as in previous years it will combine a business meeting with an outstanding address.

So much is already arranged under the direct auspices of the Council. In addition the Manchester Committee finds openings for speakers in a considerable number of schools, training colleges, social and business groups, and churches and synagogues. The local secretary and other officers of the Council are in constant demand to meet these engagements.

The Committee is also considering a number of other projects which have not yet taken final form. One is the foundation of a teachers committee which would further the Council's aims in schools, and could prepare a travelling schools exhibition on the different religious and other communities in the city—a suggestion which arose out of a conference for teachers held in Manchester last winter. Another is a second conference for clergy and ministers to take further the discussion on relations between the church and synagogue which was an outstanding feature of the similar conference in the winter of 1957.

A programme like this does not, of course, come out of the blue without a good deal of background preparation. The Manchester Council of Christians and Jews has been building up its work over the past sixteen years, and has gained a recognised place in the life of the city. It has been fortunate throughout in its officers and committee, who have never spared themselves in furthering its



## HILLEL

cause. For many years it has had, in addition to honorary officers, a part-time secretary with his own office (the more necessary because Manchester is so far removed from the London office that it would be difficult to give an adequate service from the national headquarters staff). And in Manchester there is a great tradition of co-operation between the Christians and Jewish communities, a tradition which, far from rendering the work of a local Council of Christians and Jews superfluous, is seen as giving opportunity for the advancement of the Council's positive aims at all levels in society.

What, indeed, can—or rather what *can't* a local council do!

## Hillel

### I. LIVINGSTONE

*This assessment of Hillel's teaching and influence on Judaism is based on an address which the author gave to the London Society of Jews and Christians. The Rev. I. Livingstone is Minister Emeritus of the Golders Green Synagogue.*

ONE OF THE most outstanding Jewish figures in early post-Biblical times is certainly the great Rabbi named Hillel. In the sixth century before the Christian era, when Cyrus, the founder of the Persian empire, had permitted the return of the Jews to their native land and had allowed the rebuilding of the Temple in Jerusalem, the great religious enthusiast Ezra brought about a religious revival, and restored much that had been forgotten. A passage in the Talmud says that, in a similar way, when a great religious revival was again necessary it was Hillel who brought it about.

Hillel was born about seventy years before the beginning of the Christian era, and it is very probable that Jesus knew him, and may have received instruction from him. His family, about which little is recorded, had remained in Babylon after the return, but we are told that Hillel was not satisfied with the standard of teaching he received in Babylon, and he made his way to the greater schools of learning in Jerusalem. The two leading Rabbis in Jerusalem at that time, Shemayah and Abtalyon, were the greatest scholars of the period, and Hillel was determined to be admitted to their school.

The Talmud records that he worked as a wood chopper, and gave half of his small wages to be admitted to their lectures.

He became a diligent student, and must have made remarkable progress, for when on a certain occasion some difficult decision confronted a Rabbinical assembly, it was Hillel who was invited to give his opinion; and the knowledge which he was seen to possess was such that he was appointed head of the Sanhedrin, the supreme ecclesiastical and judicial court.

Many stories illustrating Hillel's character and teaching are found in the Talmud and the Midrash, and his name is familiar to all worshippers in Synagogue today, for the Jewish Prayer Book contains many of his sayings, while at the Passover evening meal, when we eat the ceremonial sandwich of unleavened bread and bitter herbs, we remind ourselves "Thus Hillel did."

To Hillel is attributed the formulation of the Golden Rule, the maxim based on the verse in Leviticus "Thou shalt love thy neighbour as thyself," in a negative form. The story is that a heathen approached Hillel and said that he would like to become a Jew, if Judaism could be taught him very briefly—as he put it, during the time that he could stand on one foot. Hillel's famous answer was "The essence of Jewish teaching is, what is hateful to you, do not do to your fellow-men. This is the whole law; the rest is explanation. So go and learn."

#### **Seven rules of interpretation**

The Jewish Prayer Book contains a passage enumerating thirteen principles of exegesis, the rules used by successive generations of Rabbis in expounding and interpreting the written text of the Pentateuch on which Judaism is based. These thirteen rules are given in the name of Rabbi Ishmael, but they were based on seven rules made by Hillel, which were accepted as authoritative canons of interpretation based on logical and scientific principles. Whilst Hillel may not have invented these principles, for some of them may date from earlier periods of intellectual development, it was he who formulated them into a system.

One of these rules in the *a fortiori* argument—the argument from minor cases to major, by which we prove that the case in question is stronger or more probable than the other case which has already been conceded. (The Hebrew term is *kal vahomer*—literally, light and heavy). Here is an example of the application of the rule: In

psalm 55 the verse, "But it was thou, a man, mine equal, my companion and my familiar friend" is traditionally regarded as referring to Ahitophel, who is mentioned in the Book of Samuel as King David's counsellor. The *a fortiori* argument would be: If King David showed much honour to one of his subjects, how much more should an ordinary person show honour to an equal from whom he has learned something.

### **Inference by analogy**

Another of the rules is *g'zera shava*, the inference by analogy, by which an inference is obtained from a similarity of phrasing in two passages of the Pentateuch. Thus a passage whose meaning is not clear can often be clarified by reference to another passage. The rule is mostly used in cases where two different Biblical laws contain a word which is common to both. Originally this was restricted to cases where this word occurred only in these passages, but the argument was later used, with certain limitations and conditions, even when the word occurred also in many other passages.

One of Hillel's colleagues, Shammai, from whom he differed in both character and method, propounded a different system of interpretation of Jewish law, and these differences grew among their respective disciples, so that two schools of thought were established. The School of Hillel was as a rule inclined to a milder and more lenient interpretation of the laws, while the School of Shammai was inclined to a more strict and rigorous interpretation. It appears that at first the decisions of the Shammaites were adopted, but about the year 100 C.E. it was decided by a synod at Jabneh (where there was an academy of learning and a Sanhedrin) that except in a few special cases the opinion of the School of Hillel should be regarded as authoritative.

### **Removing legal hardships**

As a legislator, Hillel became well-known for certain reforms which he introduced in order to remove hardships, the chief one being the *Prosbul*. One of the laws in Deuteronomy proclaims that at the approach of the seventh year, creditors should release debtors from their debts. It is a very humane law, aimed at alleviating the evils of permanent poverty or hereditary pauperism. It was, of course, originally intended for an agricultural community in which each family had its own homestead. A debt would be contracted only

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in case of misfortune, and the loan was more an act of charity than a business transaction. In later times, however, economic life became more complex, and the law could not fairly be invoked for the cancellation of debts contracted in the course of trading. In fact, despite the Biblical warning against a person having "a base thought in his heart" and refusing a loan to his needy brother as the seventh year, when debts could be cancelled, approached, people were reluctant to give this help, for fear of having to forfeit their claim. Hillel's *Prosbol* met the situation by instituting a method whereby the lender could transfer his claim to the *Beth Din*, the ecclesiastical court; and so, though technically giving up the debt, he could in fact recover it when the borrower paid it into the court. It is an early example of a legal fiction by which change is made possible while historic continuity is preserved. The law remained in theory, but it provided an arrangement "protecting both the creditor against the loss of his property, and the needy against being refused the loan of money for fear of loss."

The whole of Hillel's life and teaching was, indeed, directed towards the central theme of Judaism—the doctrine of the Divine Unity, carrying with it the duty of love of God, fulfilled in the Jewish way of life and its ceremonial observances. To this end he attached great importance to religious study; for, he said, a man who has an undeveloped mind, one who is without knowledge and understanding, who is careless in religious observances or in prayer, cannot be truly pious. It is religious study which leads to wisdom and reverence. This, he held, was of importance beyond the limits of our earthly life: "He who has acquired for himself religious teachings has acquired for himself life in the world to come."

His influence was not limited to his own era, great as was his standing among his contemporaries; for the record of Hillel's teaching has remained to this day an authoritative guide in every field of Jewish faith and life.

### **TOLERANCE AND THE JEWISH TRADITION**

*The Fourth Robert Waley Cohen Memorial Lecture*

By

**RABBI ALEXANDER ALTMANN, D.Phil., Hon.M.A.**

**Price 2s.0d.**

## On acquiring a thick skin

A. I. POLACK

THESE reflections were prompted by a visit which my wife and I made to South Africa in the spring of 1958. They are not specifically concerned with the South African situation, still less do they offer any solution to the problem posed by the policy of apartheid. To attempt to do anything of the kind on the basis of a couple of months' stay in the country would be a piece of impertinence. They are simply the reflections of an ordinary person who has been travelling a long distance and taking note of the things that other ordinary people are saying and thinking.

But there are two things about South Africa in particular which give special point and substance to this kind of reflection. First, it is, according to one description I recently heard, "the most beautiful country in the world where everybody hates everybody else." Secondly, it contains some wonderful animal reserves. We visited one of these and I was able to get a "close up" of a fine specimen of a rhinoceros. Here, I thought, was a creature superbly adapted to withstand all the slings and arrows which might be aimed at it by hostile humanity. And here, too, was an object lesson of how man might protect himself against the aspersions that are from time to time cast at him, whether through ignorance or malice, by his fellow man. He should acquire the "hide of a rhinoceros!"

The necessity for this was borne in upon me by a number of experiences we had both on board ship and during our stay in various parts of the country. Here are a few instances. One day I was discussing with a lady the relative merits of the First and Tourist Class of the liner on which we were sailing. "Oh," she suddenly exclaimed, "nothing would induce me to go First Class. It's full of Jews!" I nearly said, but did not quite get the opportunity, "Well, you know, there are some in the Tourist Class, too, and you happen to be talking to one."

Again, my wife got friendly with a lady on board who proved to be a delightfully entertaining and communicative person. The ship had spent a day at one of the ports of call, and they met next morning on deck. "Do you know what happened to me last night?" she said, "Two drunken men followed me towards my cabin—very Jewish looking types!" And at another port I was talking to an

acquaintance about going ashore and having a look at places of interest. He knew the town well and gave me advice about what was worth seeing, and suddenly, to my astonishment, mentioned a certain beach I should avoid, adding in somewhat disparaging tones, "That's where the Jews bathe."

I often wonder whether those who belong to some minority group should go about wearing an appropriate label. It is curious that when people make a disparaging remark, say about Jews, it never seems to occur to them that they may be speaking to one. But if you subsequently enlighten them, they are invariably greatly distressed. Labels might well save embarrassment on both sides; but perhaps, as already suggested, there is a better way of dealing with the situation—the acquisition of a "thick skin."

### **Apartheid in practice**

This indeed appears to be the only way for those who are already labelled by nature and still have to put up with slights of various kinds. I remember so well a sweltering day at East London when my wife and I got tired of walking and wanted to sit down and rest. It was in the main street, crowded at that hour chiefly with coloured people, and we saw a couple of benches in front of the Town Hall. As we got close to them we noticed that they bore the label "Europeans only." Bang went our rest, or at least our peace of mind!

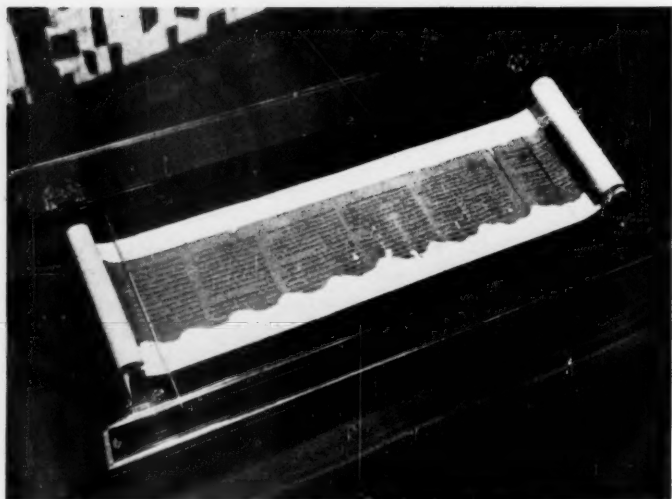
The extraordinary incongruity of this kind of situation hits you wherever you go. You are talking to a Zulu youth on the platform of a little village railway station, and you both go into the tiny booking office to book tickets for the journey. You have to enter by separate doors, and of course there is no question of your travelling together. In one town our host asked some Bantu friends to meet us at his home. They had to get passes from the authorities before they could come and our host was forbidden by law to give them a "drink." When we went to visit another friend, a lady who was studying at a Teacher Training College, we had to provide her with sandwiches to eat in the car. We could not take her to lunch with us at a restaurant. All these may be regarded as minor slights and are of little importance compared with the legal disabilities and the total lack of elementary rights to which such people are subjected. And they have certainly learnt to be reasonably "thick-skinned" about them, and go about their daily work with admirable composure and cheerfulness.

It is, indeed, a mistake for those who belong to special or minority groups to be too easily hurt when they meet with slights, or hear unpleasant things said about them. Disagreeable situations have to be accepted as part of our human lot, and the "rhinoceros hide" or a cheerful shrugging of the shoulders can be of far greater help than indulgence in feelings of mortification or resentment. Yet there is a difference between sensitiveness and sensitivity. A "thick skin" may be a good practical form of protection, but it will not by itself help to fight the battle against intolerance or banish the unkindness and narrowmindedness which lie at the root of so much anti-social behaviour. A person must feel before he can act, and if he is emotionally involved in the sufferings of his group, this may after all show a wider humanity and a deeper sense of compassion than the possession of a "rhinoceros hide."

## God is not left out

THE DOMINATING Atomium, and the whole symbolism of the Brussels Exhibition, made one feel that here was essentially a demonstration of man's technical achievement and his domination over his environment. It was therefore something of a surprise when on walking alongside the terraced water leading from the Atomium, one of the first pavilions we noticed was a Church. It was the pavilion of the Protestant Churches, conceived by the Protestant Churches of Belgium and put into effect with the co-operation of the World Council of Churches and the International Missionary Council. Here, in a building whose light design and mural decoration does great credit to its architect, some of the leading preachers of our age address crowded congregations—Pastor Niemöller had, we learned, conducted the service on the previous day.

Above the Church itself was an exhibition depicting the work and witness of Protestant Churches throughout the world. As we entered the exhibition we were greeted by a charming lady who found out what language we spoke (how is it that the English are always recognised on sight?) and provided us with a guide whose comments on the various displays were both interesting and instructive. And before leaving, the visitors' book had to be signed—



The Dead Sea Scroll in the Israel Pavilion

*(Photo: by courtesy of the Israel Embassy)*

an intriguing record of names from nearly every country under the sun, some of them executed in the scripts that one associates with the Asian section of a stamp album. It was not until we had been in several other national and commercial exhibitions that we appreciated how greatly the personal attention, noticeably lacking elsewhere, had added to the pleasure of going round this pavilion.

The Protestant Churches were by no means alone in upholding religion. There was also a Vatican Pavilion, and one depicting Roman Catholic missions, which unfortunately we discovered too late. And in many of the national exhibitions the work of the various Churches is prominently displayed. This was especially so in the magnificent Congo Hall, where both Albert Schweitzer and Père Damien received due tribute.

And the Israel Pavilion was of the greatest interest, both from the outside where the flags of the Twelve Tribes of Israel made a colourful and unusual display, and in the case containing one of the famous Dead Sea Scrolls.



To visit the Brussels Exhibition is in every way a rewarding, if also somewhat exhausting, experience, and it was good to see that in this great demonstration of the technological achievements of the twentieth century, from the splitting of the minute atom to the conquest of outer space, God is not entirely left out of the picture.

## The Function of Social Studies in Education

A NUMBER of school teachers and University and Training College Lecturers met on June 14th and 15th at the Royal Commonwealth Society to discuss the importance of social studies in secondary schools and in the training of teachers. The Conference was the third held by the Working Group on the Diminution of Prejudice, a group formed by the British constituents of three non-Governmental Organisations in consultative status with United Nations, the World Federation for Mental Health, the Society of Friends, and the Consultative Council of Jewish Organisations. Its chairman is Dr. Rees of the World Federation for Mental Health, and its secretariat is supplied by the Council of Christians and Jews whose Education Officer is its rapporteur.

The Conference dealt in the main with the part which might be played by social studies or courses in sociology in broadening and humanising the minds of young people. Mr. Maynard Potts, Headmaster of Hendon Grammar School, who led the discussion, thought that there was room for much more of this kind of study in the Secondary School but that teachers were usually insufficiently trained to conduct it. A lecturer in Sociology, Dr. Douglas Barton, of Avery Hill Training College, supported this view, but emphasised the difficulty of getting students to take sociological courses while it was not a teaching subject in the Secondary School. Two Headmasters, Mr. W. C. Langford of Battersea Grammar School, and Mr. J. R. Doyle of Bishop Ward (R.C.) Secondary Modern School were of opinion that good social training could be given through the medium of the ordinary subjects on the time-table and that no special courses in sociology were required. They stressed the importance of the religious life of the school in creating tolerant and generous

attitudes among the pupils. A University lecturer, Dr. Kenneth Little, felt that there was some danger in confronting the minds of young children with the critical outlook inherent in the whole sociological approach.

The group were divided on the controversial issues raised in regard to the part that social studies should play at the different stages of education but were unanimous in thinking that the social aspect of education needed emphasising at the present time. They further expressed the view that the character and outlook of the teachers were more important in the promotion of human understanding and consequent diminution of prejudice than the actual subject taught.

## Causerie

CANON A. W. EATON

SEPTEMBER 15th will usher in yet another New Year for our Jewish Brethren and it is a privilege to commence Causerie with a message of goodwill and the assurance of the prayer of all Christian friends for "the peace of Jerusalem." The Psalmist was no mere nationalist; for him the true peace was the peace that can alone be found in God. Our Jewish brethren have asserted and defended this great truth from the day they first learnt of it, and no suffering, persecution or dispersion has made them waver. We rejoice with them in this New Year and wish them well.

\* \* \* \*

The past few months have been most encouraging to those who appreciate the need for that "giving" which opens up new avenues of communal social service, cultural development, and the preservation of those things which belong to the best in our national life. I refer to the MAGNIFICENT RESPONSE to the Oxford Historic Buildings Appeal which has reached more than one and three-quarter millions, and the setting up of the Isaac Wolfson Charitable Trust valued at six million pounds. The significance of this giving is that so much of it has come direct from industry and commerce and so in a measure the gifts are representative of the labour of a very large number of people. They are also a salutary reminder that a vast area of "good works" are dependent upon this charitable giving.

## CAUSERIE

I was interested to learn that the ANNE FRANK DIARY has been translated into Russian and that the Soviet Government has so far refused to allow its production on the stage on the grounds that "the Soviet Government did not believe in 'passive resistance' such as is demonstrated by Anne and her family!!"

\* \* \* \*

The week September 28th to October 4th promises to make a valuable contribution to international friendship in Great Britain, for during those days the International Friendship League, in collaboration with a very large number of other organisations, has arranged for a PEOPLE TO PEOPLE WEEK to be held throughout the country so that we may get to know the foreigners in our midst. They have secured the help of many Members of Parliament and civic leaders, and the B.B.C. and both television services have joined in the plan. The keynote of the week is a mass home front campaign with the visiting of each other's homes, and where possible staying for the night. No doubt we shall be hearing more about this at our local levels, but if you do want further information you could write to the International Friendship League, Creswick Road, Acton, London, W.3.

\* \* \* \*

The first rally of JEWISH-ARAB YOUTH has just been held at Kfar Vitkin in Israel under the slogan "towards better understanding and friendship." More than a thousand youths participated, 640 of them being Arabs. Mr. Moshe Sharett, the former Israeli Foreign Minister addressed the gathering in Arabic. All of us here appreciate the Israeli-Arab tension and such an item of news is most encouraging. So, also, is the news that twenty-five Arab literary men were recently the guests of a group of Jewish writers at the Milo Centis in Tel Aviv. This growing understanding between the ordinary Jew and his Arab counterpart is one of the few encouraging features in an area of inflamed passions.

\* \* \* \*

Every item of news whether here or in some other part of the world which tells of the strengthening of human relationships and of the finding of common ground for co-operation is more than welcome to all who are identified with our Council. Therefore the news that THE VATICAN has blessed the formation of a Jewish-

## COMMON GROUND

Christian Brotherhood movement in Argentina is for us in England doubly welcome. Father Cucchetti has been paving the way for the movement for two years, and he has just received the blessing of the Pope on his endeavour.

\* \* \* \*

It is not often in this country that a CHURCH IS MOVED from one place to another. Even less often is the job done by the vicar himself, with only voluntary helpers, but that is what happened when All Saints Church, in Peckham, went to Biggin Hill in Kent. The story of the dismantling of All Saints is told by the Rev. Vivian Symons in *The Moving Church*, but I was interested to hear about a sequel when the church was being re-erected on its new site. The roof trusses for the nave were too large and heavy to be lifted into place without special equipment, but Messrs. George Cohen Sons and Company came to the rescue with the free loan of a mobile crane—an encouraging instance of co-operation between our two communities.

\* \* \* \*

15,000 people visited the British Museum's Archaeological Exhibition in which the Anglo-Israeli Exploration Society has shown to the British public something of the outstanding work that has been done by the uncovering of the ruins of THE ANCIENT CITY OF HAZOR. The work, of course, goes on, but its special interest to us is the wonderful co-operation that has gone into the work by Christian, Jewish and Arabic explorers. Much of the cost of the exploration has been met by the late James A. de Rothschild under the name of the Hebrew University of Jerusalem.

\* \* \* \*

Mention of the Hebrew University of Jerusalem reminds me to pass on to you a delightful piece of news—the University has received recently A GIFT OF 100,000 DUTCH GUILDERS from a donor who wishes to remain anonymous, for the endowment of a lecture and seminal hall for Biblical Studies. All that is known of the donor is that he is a Christian and made the gift because “I would like to show the Jewish people with what great admiration and sympathy I have followed their re-establishment of the Jewish State, and with what even greater sympathy I have followed their defence of their regained heritage.”

Those who get despondent about the length of time it takes to get summit talks can take heart that after four years of negotiating it has proved possible for members of the Executive of the World Council of Churches to meet representatives of THE MOSCOW PATRIARCHATE OF THE RUSSIAN ORTHODOX CHURCH for private talks which lasted three days. It was in 1954 that the World Council of Churches appealed to the Patriarchate for such an exchange of views. The official report of the meetings will have been made public by the time you are reading this, but all preliminary reports indicate a very real appreciation and understanding of the place of the Council in the promotion of Christian unity and religious liberty.

\* \* \* \*

I hear that the first two ROTHBURY SCHOLARSHIPS have been awarded, to two boys entering Clifton College this year. The scholarships are established under the will of the late Mr. Bernard David Rothbury of Sydney, who left a sum of money to provide for the education of Jewish and Christian boys, part of the fund to be used in Australia and part in England. Our Council was asked to administer the English fund, and it is a happy arrangement that the scholarships are now on the list of Clifton, where there is so strong a tradition of co-operation between Christians and Jews. From now on there will always be two Rothbury Scholars at Clifton, one of whom will be a Jewish boy, and one a Christian.

### ONE GOD—THE WAYS HE IS WORSHIPPED AND SERVED

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**THE COUNCIL OF CHRISTIANS AND JEWS**  
**Kingsway Chambers, 162a Strand, London, W.C.2**

## About Ourselves

THE WILLESDEN branch of the Council will open its autumn programme with a Brains Trust on Wednesday, October 29th. All members and friends in the London area are invited to attend. The time is 8.15 p.m.; the place the Anson Hall, Chichele Road, N.W.2. On December 1st there will be an evening of church music at Christ Church, Willesden Lane, N.W.6.

IN HAMPSTEAD the local Council is to hold its Annual General Meeting on Monday, October, 13th at 8.15 p.m. in the Moreland Hall, Hampstead Heath Street, when Councillor Miss Madeline Dumont, M.A., will be the guest speaker.

A NUMBER OF CONFERENCES for ministers and clergy and for teachers which have proved so successful in many centres, have been planned for the coming autumn. Among those already arranged is a conference for teachers in Willesden, on October 21st, and in Liverpool two conferences on October 25th and 26th.

IN HULL two similar conferences will be held over the weekend November 8th to 9th, and will be followed by the local Council's annual General Meeting on the evening of Monday, November 10th. The highlight of Hull's autumn programme, however, will be a banquet held in the Guildhall on December 4th, to celebrate the tenth anniversary of the branch, when the guest speakers will be His Grace the Archbishop of York, and the Very Rev. the Haham.

ON OCTOBER 9th the Council of Citizens of East London will once again sponsor a conference for senior grammar school children at County Hall. The programme will consist, as in previous years, of an introductory address, followed by films. The children will

then divide into discussion groups, and the day will end with a Brains Trust.

THE FIFTH ROBERT WALEY COHEN Memorial Lecture is to be given by the Rev. Dr. C. E. Raven, former Chairman of the Council's Executive, on Thursday, December 11th. London and Home Counties members will receive invitations in due course. If any members outside the London area would be able to attend, we should be glad to send them invitations also.

IN NOVEMBER a series of lunch-time addresses on the Jewish Bible will be given on Tuesdays in St. Botolph's, Aldgate. Following an introductory talk on November 4th by Rabbi Dr. Louis Jacobs, the Rev. S. Black will speak about the Jewish idea of Torah on November 11th. On November 18th the Rev. Dr. I. Levy will speak on the Prophets, and on November 25th the series will conclude with a talk on the third section of the Hebrew Bible: The Writings.

AT THE INVITATION of the Ministry of Religious Affairs and the Jewish Agency in Israel, the Council is to send a representative group of Christian leaders to visit Israel at the beginning of October. The group will study the progress that has been made in Israel in religious, cultural and social fields during the first ten years of the new State's existence. The party is also hoping to spend a few days in the Lebanon and Jordan before crossing into Israel.

FOLLOWING a meeting in Paris earlier this year, the secretaries of the British, French, German and Swiss Councils' of Christians and Jews met for further consultations together in Frankfurt on June 26th and 27th. The value of such liaison becomes increasingly apparent with every meeting of this group.

## BOOK NOTES

MANCHESTER's programme has been noted elsewhere but a date to note is November 18th when the Manchester School of Music will be giving an evening concert on behalf of the local Council.

THIS SUMMER members of the Council's staff have travelled to a variety of interesting places. Readers may recall that Mr. A. I. Polack was visiting mem-

bers of his family in South Africa in the spring; some of his impressions are contained in an article in this issue of *Common Ground*. Shortly after Mr. Polack's return Mr. Wallace Bell, spent two weeks as a discussion group leader at an international youth conference at Sonnenberg in Germany. In a personal capacity the Rev. W. W. Simpson has visited Moscow and Warsaw. We hope to give some of his impressions from behind the "Iron Curtain" in our next issue.

## Book Notes

### Israel Zangwill

By Joseph Leftwich

(James Clarke and Co., 21s.)

It cannot be claimed for this book that it makes easy reading, or that from the literary angle it is altogether a success. Biography, perhaps, needs to be treated chronologically so that the life story gradually unfolds itself and an intimacy is established between the person described and the reader. Here the treatment is by subject, and we have a series of essays of the documentary type with all the repetition, fragmentation, and allusiveness that this method entails.

Nevertheless, if the reader has sufficient patience to wade through a great mass of factual material, he will be fully repaid. And this is especially true if he is interested in Christian-Jewish relations and the recent history of the Anglo-Jewish community. For in the life and character of Israel Zangwill are to be found those inner diversities and conflicts which so often beset the mind of one who belongs to a minority group.

He was an exceptionally versatile man, and a mass of seeming contradictions. A child of the "ghetto" he identified himself fully with English life, and loved nothing more than to

ride on horseback through the English countryside. As a novelist and dramatist he was always trying to write in the broadest and most universal terms; yet his own personality with its ethnic roots constantly spoke through his characters. He was Zionist, Itoist, Englishman, cosmopolitan at the same or successive moments. He forsook the Jewish orthodoxy in which he had been reared and reached out after "the next religion," but in his heart he remained a Jew and "kept for ever turning back to his beginnings."

An intense and passionate humanism, expressed particularly in his play *The Melting Pot* is the key to his character and achievement. He saw no conflict between religion and science, and scientific humanists like Wells and Bernard Shaw were his brothers in spirit. The founder of Christianity he gladly accepted as "teacher and martyr," and though he rejected the Incarnation and Atonement doctrines in their "episodical sense" he saw no reason "why Jews should not admit that the heroic tragedy of the great Galilean illumines the cosmic problem of suffering." It is for revealing the mind of a remarkable man at these deeper spiritual levels that the reading public will be grateful to the author of this book.

### Study of Discrimination in Education

By Charles D. Ammrun

(United Nations Publications, 9s. 0d.)

This is the first of a series of studies undertaken under the U.N. Human Rights Commission by the sub-Commission on Prevention of Discrimination and Protection of Minorities. It examines educational discrimination on grounds of race and colour, sex, religion, class, property, and political opinion, and reviews action that has been or could be taken to reduce discrimination. The book would be more useful, however, if it contained an index—it is, for example, quite impossible to get a picture of the total position in any one country, for it may be dealt with in each main section, and sometimes under various sub-sections of the same chapter, in an apparently haphazard order.

### The Hebrew Bible since Claude Montefiore

By Dr. Winton Thomas

(Liberal Jewish Synagogue, 2s. 6d.)

If Claude Montefiore had been alive today this lecture to commemorate the centenary of his birth would have caused him the deepest gratification. First, it is the work of an eminent Christian Hebraist, and no man did more than Claude Montefiore to interpret Judaism to his Christian contemporaries. Secondly, although, as the lecture shows, modern discoveries have caused a revolution in the way in which the Hebrew Bible is studied today, neither his interpretations nor his method of criticism have been invalidated. For these discoveries, which are largely the fruit of archaeological research, affect the Canaanite level of Biblical religion, not the prophetic with which he was primarily concerned.

Nevertheless, Dr. Winton Thomas is convinced that they have profoundly modified our ideas about Biblical religion and its practices. The discoveries have enabled us to look at

Israel from the outside and "see her set in a framework of ancient oriental civilisations". New historical sources have been found in such documents as the letters from Lachish and the poetical mythological texts from Ugarit. How these may elucidate the Hebrew religion may be illustrated in the case of the Deuteronomic injunction "Thou shalt not see the kid in its mother's milk." This is now found to be a prohibition of a Canaanite fertility rite.

At every point, then, and especially with regard to the Hebrew language and the Massoretic text, modern discoveries such as that of the Dead Sea Scrolls, have thrown new light on the Hebrew Bible since the days of Claude Montefiore. But, as Dr. Winton Thomas warns us, "historical fact and spiritual truth must be sharply distinguished". We are primarily interested in "the move away" in Israel from the primitive Canaanite cults and of this we can learn nothing from archaeology. It was in this higher world that Claude Montefiore found himself most at home and it is here that religious thinkers owe him a debt which no archaeological discovery can remove.

### The Universal Bible

Translation and Notes by

Solomon Schonfeld

(Sidgwick and Jackson, 15s. 0d.)

The universal aspect of Jewish teaching is, perhaps, less widely recognised than its particularism and the special merit of this book lies in the fact that it reminds us of the Rabbinic view that the basic laws of morality for all mankind are to be found in the pages of the Old Testament. These were known as the Noachic code which, according to tradition, was bequeathed to the three sons of Noah, from whom all the races of mankind were descended. Rabbi Schonfeld holds the view that much confusion of thought has been caused by the popular acceptance of the "compound mixture of Holy Writ as if it were one whole". Only the



## BOOK NOTES

Pentateuch, he thinks, contains "the direct word of God", and of this only a part was intended to be of universal application.

It is this section which has been presented to us in the present volume as the basis of universal religion. The translation is in homely, colloquial English, so popular in modern translations of the Bible, and copious notes have been added, as well as the text of the passages selected in the Authorised Version. Altogether an interesting production, and though many readers may hold that the attempt to separate the universal from the particular in the Hebrew Bible will not stand up to the tests of scholarship, the book, dedicated as it is to "A New Age of Goodness", may serve to remind us that the basic teachings of the Torah are as valid today as they were in the days of Israel's sojourn in the wilderness.

### **Judaism Eternal**

*By Samson Raphael Hirsch*

*Translated by I. Grunfeld*

*(Soncino Press)*

These two volumes introduce to English readers the thought of a great Jewish teacher belonging to the intellectual movement of nineteenth century Germany. They are a representative selection of his essays containing his reflections on the Jewish calendar, lectures on Jewish and general education, and meditations on Hebraic values and the meaning of Torah as applied to contemporary life. Though it is nearly seventy years since Samson Raphael Hirsch died, these writings have scarcely dated, and both Christians and Jews will get a deeper understanding of the permanent quality of Jewish teaching by reading them.

Apart from this there is a special reason why they relate so closely to the present day. Hirsch was a child of the European era of emancipation and as an orthodox Jew he had to face certain problems which have become

intensified in the modern scene. First, there was a tendency among his newly-emancipated fellow Jews to give up their religion and assimilate entirely into the intellectual society by which they were surrounded. This produced a reactionary movement within the Jewish community which aimed at the preservation of Judaism through the erection of a spiritual ghetto. At the other extreme there was the appearance of a new ideology within Judaism, the Reform Synagogue, which, by discarding much of the Oral Law, attempted to adapt the religion to suit the new social and intellectual climate. The great task which Hirsch set himself was to show that Halachic Judaism contained all that was of permanent value in the Hebraic tradition and that its observance was not inconsistent with, but rather an enriching factor in, the prevailing cultural environment. The relevance of such a view to the present situation hardly needs to be stressed.

### **Fifty Years of the National Peace Council**

*By Kenneth Ingram*

*(N.P.C., 2s. 6d.)*

The founders of the National Peace Council could not have known that within its first fifty years there would have been two wars which altered the whole nature and scope of warfare, and following them a continuing state of cold warfare that is also something new to human history. In such a period the very name of the Council seems almost incongruous; and it would hardly have been surprising had it given up its task in despair, if not in 1914 then in 1939. Mr. Ingram's record reveals, however, both the strength of those who continued throughout to reflect the universal desire for peace, and their practical determination, even in the midst of strife, to prepare to meet the problems that inevitably would follow the end of hostilities.

Their task is not ended. When, as we are reminded on every side, time is running against the human race, there is a greater call than ever before for constructive thinking towards peace-making. The National Peace Council, can still serve as one of the channels for such thinking, bringing together, as it does, pacifist and non-pacifist, religious and secular societies.

### **Miscegenation, Melaleukation, and Mr. Lincoln's Dog.**

By J. M. Bloch

Schaum Publishing Co., New York

This little book is not a "comic", as its title might suggest to the non-American reader, but a serious study of an episode in American journalism which took place during the Civil War. It started with a pamphlet published in January 1862 which commended the blending of different races on genetic grounds and incidentally invented two new words to describe this—miscegenation, now the commonly accepted term, and melaleukation, from the Greek melas (black) and leukos (white). This inter-breeding was regarded as a solution of the negro problem and it soon became an important political issue which divided not only politicians in the U.S.A., but biologists and sociologists all over the world.

The present book does not discuss the merits of the case but describes with amusing illustrations the kind of journalistic and forensic warfare that it started off. Historically, the episode is of unique interest as showing the tremendous repercussions resulting from a publication which was probably intended to be something in the nature of a hoax. Even Mr. Croly, its author, seems to have been surprised at the vehemence of public reaction. But, as this booklet points out, he was quite serious in posing the question to the Republican party, "What will you do with the negro when he is free?" And this question is perhaps more relevant today than it has ever been before.

### **German Jewry**

(The Wiener Library Catalogue Series 3)

(Valentine, Mitchell, 27s. 6d.)

The Wiener Library in London was born out of the destruction of the German-Jewish community and has succeeded in preserving the spiritual heritage of German-speaking Jewry in so far as this was expressed in literature. Its third catalogue of books, with their accompanying notes, contains those relating to the history and culture of this community which is rightly described in the Foreword as "for so long a light in the Dispersion."

### **Leo Baeck Institute**

The name of Leo Baeck, a former and most distinguished leader of German Jewry, has for long been familiar to readers of *Common Ground*. In Spring 1957 we published the text of a tribute to his memory broadcast by the Dean of St. Pauls, the Very Rev. Dr. W. R. Matthews. Already during his lifetime an Institute was established, bearing his name, "for the purpose of undertaking research into, and publishing material on, the history of German Jewry since the emancipation."

This Institute has already published two very impressive Year Books (for 1956 and 1957) which are veritable mines of information on a wide range of important and fascinating subjects, far too numerous even to catalogue here.

And now in a laudable attempt to evoke a wider public interest in its work, a "Society of Friends of the Leo Baeck Institute" has been set up, membership of which is open to all "who, whether Jew or non-Jew are interested in the scientific study of this period of European history." An annual subscription of £2. 2. 0. entitles the member of the society to receive a copy of the Year Book and to purchase all other publications of the Institute at a special rate. We recommend this Society to our readers who may obtain further information from the Secretary, the Society of Friends of the Leo Baeck Institute, 8 Fairfax Mansions, London, N.W.3.